778 is limited to the mysterious quality or the supernatural power of the object without involving any concept of ghosts and spirits.

[94] The belief in the souls, spirits, and ghosts is even 775 more popular and universal in Lolo society. All kinds of sick- 753 ness, death, and misfortune are due to the evil influence of the ghosts. Their names are many: ghosts of persons hanged, ghosts of dysentery, ghosts of persons murdered, su-nieh ghosts, ghosts of strangers, monkey ghosts, headache ghosts, and countless others. All ghosts and evil spirits can cause evil and bring disturbance and harm to human beings. So the Lolo are particularly afraid of the ghosts and have numerous rituals to control them. The spirits are not consistent in their good or bad behavior. Good spirits protect and aid the living, whereas bad spirits could change into ghosts to plague them. 776 After death, family ancestors change into spirits following a soul-delivery ceremony. The original ancestor of the pi-mu is also a spirit who can be invoked to descend to earth. The [782] Lolo do not make offerings to images or worship them. They have no concept of monotheism. All natural phenomena, such as sky, earth, sun, and moon, have spirits, but since these have little bearing on daily life, no ritual for their worship has evolved. The mountain spirit, called mi-hsi in the Lolo language, is comparatively the most important because it controls rain and is always invoked during rain-praying. Different mountains have different spirits who are not interrelated. The [821] Lolo belief in the mountain spirit as an agent of rain control is diametrically opposed to the Chinese belief in the dragon king as the controller of rain. This merely indicates that religious ideas are influenced by the natural environment. The Lolo who live on high mountain tops have observed that the clouds, fog, and rain all descend from the peaks.

Animatism and animism co-exist in Lolo society and 771 together constitute their religious thought. However, they differ in practical operation. On the one hand, magic power relies upon technical devices for its practice, and on the other the individual communicates with the supernatural world through a spiritualistic medium. The Lolo pi-mu is concurrent- 791 ly a chief priest and a magician. When he recites the scrip- 793 ture to communicate with spirits and when he officiates at 756 sacrificial ceremonies, he assumes the position of a priest and spiritual medium; when he imprecates to subdue ghosts and when he performs ceremonies to cure sickness, he becomes a magician. Actually, the main duty of a Lolo pi-mu is none other than the practice of magic.

789 idea of vicarious suffering for another's sins, somewhat similar to the Jewish concept of the scapegoat.

The pi-mu continued to perform many kinds of magic, blowing on the chicken to make noise and distributing the wooden coins. At the same time the Lolo inside the house shouted [98] and yelled, making noise until midnight. Finally they carried the straw figures and wooden coins outside the house to be thrown away in distant places before they burst forth into another round of outcries. The straw figures, shaped after the evil spirits, represent what Frazer calls imitative magic. After the vicarious punishment of the chicken and goat, these figures would be cast off outside the house so that they would not cast evil spells inside to further injure the living or cause illness.

The interpreter of the inspection team, Hu Chan-yün, was also a Lolo pi-mu. He once told the author that the first [776] scripture which Shê-chia-erh recited is an invitation to the mountain spirit, mi-hsi, which shows that the Lolo pay special attention to the mountain spirits; the second scripture contains an imprecation on those clan enemies who have been cursing the master of the family; the third is a book of exorcism to expel the ghosts and evil spirits from the house. The Lolo believe that the spells cast by evil spirits originate from enemy imprecations, and that the method of delivery from the curse is a counter-imprecation through exorcism, which will bring destruction to the enemies of the family.

755 The su-nieh is a Lolo magician who also specializes in curing sickness, but his magic differs slightly from that of the pi-mu. After having led a sheep or a pig around the body of a sick person three times, the su-nieh kills the animal and places it outside the door. His body shivering all over, he leaps and beats on a drum, uttering meaningless loud cries; next, holding in his mouth the sheep's genitals, he tosses them to and fro three or four times. The sheep's skin is then peeled off and given to him as a reward for his services, in the same way as the pi-mu gets his animal skin. Finally, after taking up a jar shaped from mud and covered with a lid, the su-nieh goes into the house to search for evil spirits to put inside the jar, which is immediately covered and taken out to be buried in the ground. This means that the evil spirit has been buried and will never again cast its harmful spell on the people.

789 754 From the rituals of exorcism it can be seen that the Lolo practice imprecation in clan feuds to destroy their enemies. As we know, there are two kinds of magic, the white

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

177 because so many of their ancient customs have fallen into disuse during their intercourse with the Chinese. Most of the lairds have Chinese [875] teachers for their children, and many of them read Chinese. Some of them compete at the Chinese civil examinations, and a certain number of degrees are allotted to the No-su. All of them can speak Chinese.

788 After the ingathering of buckwheat, when the 776 crop is stacked on the threshing floor and the work of threshing is about to begin, the simple formula "Thank you, *Je-so-mo*" is pronounced. *Je-so-mo* seems to be a spirit who controls the crops; whether good or evil is not easy to determine. *Mo* is a generic term for "sage" or 776 "spirit." *Je-so* is so like the name *Je-su*, which the Chinese and Miao use for Jesus, that some of the No-su wished to use *Je-so* for the name of our Saviour; but to this the missionaries very wisely did not consent, as they did not know who, or what sort of a person, *Je-so-mo* was. *Je-so-mo* is not God, for when the No-su wish to speak of God they use the word *Se*, which means "Master" or "Lord." In the independent No-su territory, north of the Yangtze River in Szechwan, the term used for God is *Eh-nia*, and one No-su, who has had much intercourse with the independent No-su, asserts that

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

there are three names for God, each representing different functions, if not persons, in the Godhead. These names are *Eh-nia*, *Keh-neh*, and *Um-p'a-ma*.

The No-su practise ancestor worship. We have already mentioned the *lo-lo*, or little hampers, in which they think they have the souls of their parents, and from which the Chinese have called them Lo-lo. At the ceremony of the consecration of these *lo-lo* an exorcist attends, and a slave is set apart for the purpose of attending to all the rites connected with this worship of the deceased person. For persons who are short-lived the ancestor *lo-lo* is placed in a crevice of the wall of some forsaken and ruined building. Every three years the *lo-lo* is changed, and the old one burned.

Hill-worship is another important feature of No-su religious life. Houses are built at the foot of a hill, and sacrifices are regularly offered on the hill-side in the fourth month of each year. The exorcist determines which is the most propitious day, and the laird with his people proceed to the appointed place. A limestone rock, with an old tree trunk near, is chosen as an altar, and a sheep and pig are brought forward by the laird. The exorcist, having adjusted his clothes, sits cross-legged before the altar, and

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

585 visit. Anciently the shortest period was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents.

776 Like the Miao, and other races of China,
755 the No-su live in great fear of demons. They understand hardly anything about medicine, and so exorcists are in constant demand. What we have said of the Miao and their superstitions in reference to demons might be repeated almost word for word about the No-su. When it is known that disease has visited a neighbour's house, a pole seven feet long is erected in a conspicuous place in a thicket some distance from the house of any one who wishes to be safe. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance from these homesteads.

[164] There is a fever called *No-ma-tsï* which works
757 great havoc among the No-su every year. No person will stay by the sick-bed to nurse the unfortunate patient. Food and water are placed by the bedside, the sick one is covered with a quilt and left at the mercy of the disease. Since the patient will perspire as the fever progresses, heavy stones are placed upon the quilt that it may not be thrown off and the patient take